

WORKS IN PROGRESS

VOLUME 5, No. 4

THURSTON COUNTY RAINBOW COALITION

AUGUST 1994 • FREE

"Learn to be quiet enough to hear the sound of the genuine within yourself so that you can hear it in other people." Marian Wright Edelman

by Jess Grant

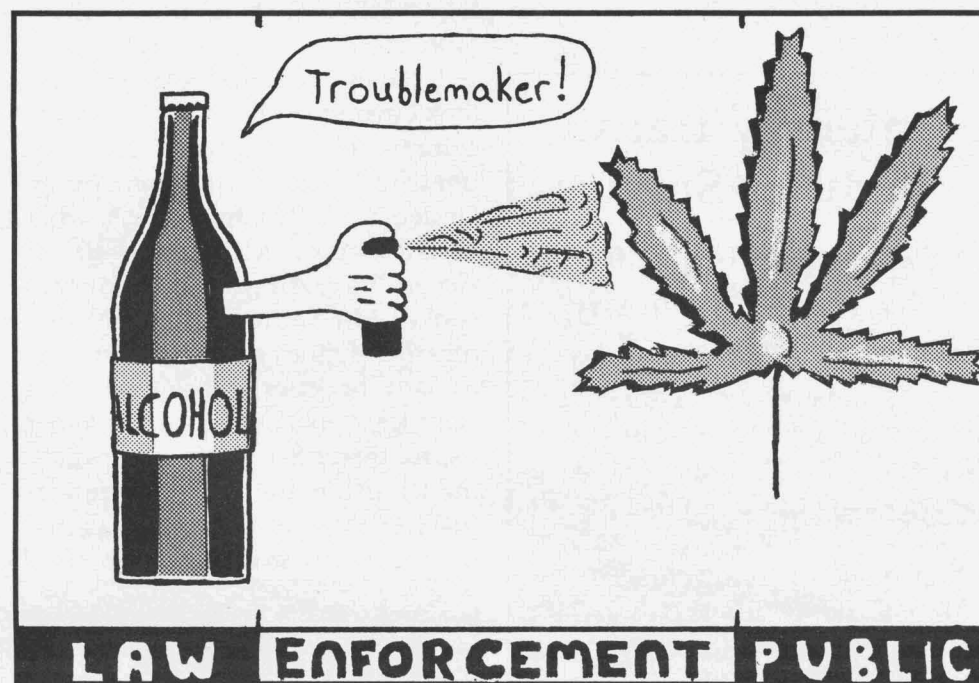
To the patrons of Thekla and the citizens of Olympia:

To many of the party-goers that Saturday night, the events that transpired are probably still a mystery. I try to imagine what most people saw — two cops and tall white male wrestling on the dance floor of Thekla. A lot of confusion and then a room filled with pepper gas. The man, cuffed and crying, being grabbed out to the waiting squad car.

I'm that guy and I'll tell you what happened. Not because I'm proud of what went down, but because Olympians need to know what their cops are capable of. Because injustice festers when we fail to name and confront it. Because the OPD is out of control and we need to be careful.

I'd gone to Thekla with my friend Jim for a night of music and dancing. We met four other friends there and danced heartily to the ska sounds of Tiny Hat Orchestra. I went outside to catch some air between sets and noticed a policeman searching behind some trash dumpsters with his flashlight. He failed to find what he was looking for, and I joked with him when he came out, saying "You don't need to dumpster dive; if you're hungry you

My Arrest On June 25th



can go to Bread and Roses." He joked back that they were locked up at that time of night.

He went back to the squad car and consulted with two fellow officers. I asked the people around me what happened. They explained that the two people now in custody in the back of the squad car had been arrested for smoking marijuana. The cop's search had not turned up any weed, but they were booking the two anyway (in Wash-

ington state, apparently, the pipe they'd been using is considered paraphernalia and is evidence enough to convict).

Where I come from (San Francisco), nobody goes to jail for smoking pot. If they catch you, they'll confiscate the "evidence" and, at worst, write you a citation for the infraction. But usually the cops don't care. They have real crimes to solve and real criminals to catch. I guess it's different here.

I was flabbergasted and just a little outraged. I couldn't believe they were really going to take these people in for puffing some herb. I walked up to the squad car and in a calm but incredulous voice asked "Are you really busting these guys for smoking pot?" "We sure are," one of them replied.

Without yelling or using profanity, I proceeded to lecture them on the folly of wasting tax dollars to jail the perpetrators of victimless "crimes" like pot smoking. I

Spitting may have been a foolish thing to do, but it was the most eloquent expression of my disgust at that moment. And I never thought it would get me gassed, and jailed.

cited the statistics concerning pot-related deaths (zero), and compared them to tobacco-related deaths (nearly half a million Americans each year).

This lecture was not well received. But I felt an urge to let them know that they did NOT enjoy the public support that most people's silence implied. I wanted them to know that their actions were unpopular and unconstitutional. I was pissed off and I let them know it — politely.

They finally told me that if I didn't shut up and go away I would be arrested. I shut up and went away. I stood about fifty feet from the squad car and continued to watch. Finally, two of the cops left the alley, presumably returning to their own car, and the third cop got in the car with the pot smokers. It looked like the police drama was over.

Before I turned to go back into Thekla, I took a parting shot. I hocked a loogie in the direction of the cop car; not a big green one, just a little wet one that fell about twenty feet short of the car. Unfortunately, the officer noticed this

(Continued back page)

Don't Believe *The Olympian*— Federal Building Housing Project Still Alive

by Greg Hohnholt

Cliché though it may be, you can't believe everything you read. A case in point: the July 7th "South Sound" section of *The Olympian*. Perusing the lead article on the first page, you might have come to the reasonable conclusion that transitional, low-cost housing doesn't stand a chance of seeing the light of day on Capitol Way. This article strongly suggested that the Federal Building transitional housing proposal, co-authored by the Low Income Housing Institute (LIHI) and the Sustainable Community Homeless Empowerment Movement (SCHEME), was done for. Why? If you read the article,

you probably reasoned that it was because the Housing Trust Fund turned down LIHI's \$1.8 million grant request to transform a useless government building into 37 units of living, breathing, single residency housing.

I am not accusing the Olympian of being irresponsible, I'm only suggesting that they underestimate their readership's capacity to hear the whole story; especially when it is, at times, a trifle complex

Sounds reasonable, doesn't it? No funding, no transitional housing, right?

Well, like the old song says "Tain't

necessarily so." Here's the facts *The Olympian* didn't (or couldn't) fill you in on.

Three grants are better than one?

First off, there are three grant ap-

plications directly associated with the Federal Building. The first two are federally funded, and are closely

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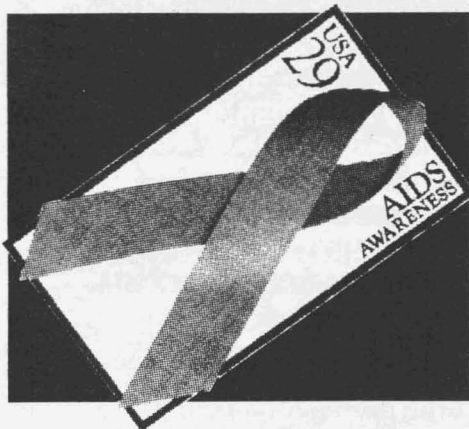
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Letters



Thanks!

Dear Editor,

I think that WIP is doing a great public service by telling it like it is in the articles that are printed. We need to know the truth, in detail, on daily survival issues. As a full time volunteer helping low income people for the past 17 years since I retired, I realize how much people suffer every day. All this must change. It is up to us to change things. It is a matter of conscience. You are doing your part. Keep up the good work.

Those We Remember

We meet some people on our way,
Who have a lot of things to say,
But those who we remember best,
Just do good things and leave the rest.

George Riffero

Gladys Burns 1909-1994

"I believe in taking a positive attitude toward the world. My hope still is to leave the world a little bit better than when I got here."

-Jim Henson

Olympia Movement for Justice and Peace

Conference looking at local issues and the larger frame

Organizing meetings:

August 2 TESC LIB 2205 7pm

August 30 Oly Timberland Library 7pm

Call Pat at 705-2726 for more info.

Intercity Transit Reduces Service

TESC Students Get Rifted by Transit Authority Decision

In a move to consolidate operations, the Intercity Transit Authority ordered a 4% reduction in bus service with the intent that the cuts would be on low use runs only.

One such run, the final 41 bus from TESC, which leaves at 11:03 p.m. has less riders in the summer, but picks up heavily during the school year. Under the new schedule the 41 will still drop off passengers right before 11 p.m. at Evergreen, but will not pick up any riders and instead, will take the freeway to the bus garage.

Many campus members are reliant on that last bus run. The library closes at 10:45 p.m. Sunday through Thursday. What's more, the computer center stays open until 2 a.m. In this environment, IT should add bus service, not cut it.

You can make a difference. Call IT at 786-1881 and demand that they not only keep the 11:03 41 bus rolling, but that they extend the hours as well. Demand that they write to you detailing any action they intend to take and let Works in Progress know so that they can keep tabs on IT. You might also call their administrative offices at 786-8585 and ask to speak to one of their planners.

Tom Freeman

Ingram a Political Prisoner?

Dear Editor,

It's been good to see all the recent activism around the case of US political prisoner Leonard Peltier. I'm proud to live in a community where people are willing to take a stand for the falsely accused, and to challenge wrongfully applied state power.

We should not forget other U.S. political prisoners. The cover story of the June 1994 issue of *Emerge* lists several; Geronimo Pratt, Mumia Abu-Jamal, Mtula Shakur, Sekou Odiga, Sundiata Acoli, Herman Bell, Jalil Abdul Mantaquin and Albert Nuh Washington.

I contend that one does not need to look beyond the bounds of our own community to find such a case; I'm referring to former Thurston County Undersheriff Paul Ingram. On what basis do I make such a startling claim? According to Amnesty International spokesman Andrew Kelly, the organization defines a political prisoner as "any prisoner whose case has a significant political element: whether the motivation of the prisoner's acts, the acts in themselves, or the motivation of authorities." There isn't a shred of evidence that Paul Ingram com-

mitted any of the acts he was accused of; on the other hand there are enough egregious irregularities in the way the case was handled to suggest malicious intent on the part of the authorities who prosecuted the case. I would urge anyone interested in learning more about the case to read Lawrence Wright's excellent book, *Remembering Satan*.

I have been doing some activism around Paul Ingram's case for over two years now. (One thing I've been doing is petitioning Amnesty International to recognize Paul Ingram as a political prisoner.) It was only at Larry Wright's book signing at Four Season's Books a couple of months ago (see my article in the current Olympia Review of Books) that I met several other people who are also outraged at this injustice, and are willing to work in concert to try and free Paul Ingram.

With this goal in mind, we have formed The Paul Ingram Right to a Fair Trial Organization. If you are interested in joining in this effort, you can contact the group at: PO Box 7465 Spokane, WA 99207.

Think Globally, Act Locally,
Matt Love

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of

material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Marie Smith	Dave Zink
Dave Campbell	Beth Leimbach

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Help Works In Progress celebrate four years in print!!!

☐ Subscription - \$25

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Send to: Works In Progress, PO Box 295, Olympia, WA 98507

WIP Schedule

WIP Article submission
deadline is

Thursday, August 18

Also on that day, there will
be a meeting at SPEECH
(218 Fourth Ave) at 7 pm.
Call 705-2726 for info.

Proofreading Meeting
Wednesday, August 24
7pm at Oly Library

For advertising info
call ad representative

Dave Campbell
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Along the Color Line

A New Black Power Movement

Dr. Manning Marable

May's Black leadership conference in Baltimore, Maryland, sponsored by the NAACP, highlights the necessity for a new movement for black power in America. In the nearly thirty years since the passage of the 1965 Voting Rights Act, the number of African-American elected officials has increased dramatically, from barely one hundred

scents, to be sure, but the vast majority of our people will live, work and die right here in the United States. We need a plan of group development that is grounded fundamentally in the here and now, not in ancient Egypt or in the Caribbean. Our basic struggle for power is right here in America.

We must also search for common ground—the basic unity of interests which brings together people of different backgrounds, genders, sexual orientations, languages and social

The masses of our people recognize that most of the issues which defined the period of the Civil Rights Movement no longer exist.

to over eight thousand. The number of African-American mayors has jumped from literally zero in 1965 to more than four hundred today. We are now well represented in Clinton's presidential cabinet, and on school boards, city councils and in state houses across America. But we have failed to make the leap from representation to empowerment.

Power, in the final analysis, is the ability or capacity to realize your specific, objective interests. Power is not a "thing", but a process of utilizing existing resources, personnel and institutions for one's own objectives. Before you can exercise "power", you must first clearly understand yourself, and those whose interests you seek to empower. If our goal is to empower the African-American community, we must have a detailed understanding of who we are, and what our people want. This requires an honest and detailed analysis of where we are as a people—our genuine social problems and contradictions, our strengths and weaknesses, our internal resources and potential elements of leadership. We must actually listen to what the masses of African-American people really want, and how they truly perceive the world around them.

Programmatically, this means that the national black community needs a public opinion poll which regularly assesses the state of black America on a wide range of public issues. Instead of looking to the white media to learn what we think, we should utilize our own networks and resources to present our own collective views. We need to initiate leadership training seminars within black institutions which identify and educate the next generation of African-American leaders.

One achieves power by building a strategy or plan of action based on reality. We must articulate a concrete analysis of concrete conditions—not a romantic, wishlist of things as we would prefer them to be. We are a people of African de-

classes, to advance the ideals of democracy. Power comes from coalitions, not in isolation or alienation from others.

A commitment toward a new

I-608 & I-610

...And Now, A Respite

Jerome Johnson

"Decline to sign."

—automobile bumper sticker, circa 1994

Six months ago Mike Lowry, Joel Pritchard, Cal Anderson, Margarita Prentice, Meredith Savage, Aaron Owada, Gene Liddell, Anna Schlect and I faced the state media. We were—and are today—adamant in our opposition to Initiatives 608 and 610. We oppose them because they would legalize discrimination and terrorism in Washington.

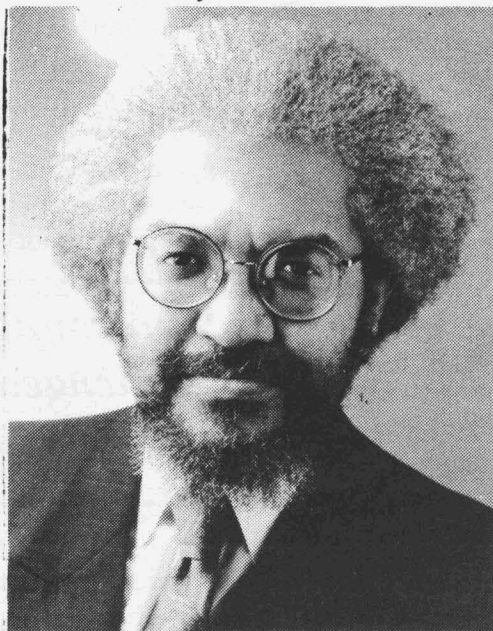
It is July 1994, and this time, in our state, the hatemongers of the Citizens Alliance of Washington and the Equal Rights, Not Special Rights Committee have lost their first battle at our polls. Because they couldn't get the requisite number of valid signatures (180,000, I'm told) neither initiative will be on the November ballot. Put bluntly: the people of Washington have—for now—decided that civil rights are civil rights, too precious to be "voted" away by vindictive initiatives.

It's hoped (from here, at least) that this message will be heard in the marbled halls of Olympia's Legislative Building. When the Washington State Rainbow Coalition lobbied heavily in favor of HB1443, we kept hearing the same thing: "Personally, I'm all for it, but my constituents aren't—the calls are two-to-one against it—so I can't vote for it."

Well, it seems to me that the constituents have spoken. By refusing enough signatures to make the bal-

black power means that we must have the *courage* to revitalize our movement for freedom periodically. In South Africa in the 1940s, the African National Congress was essentially an "inclusionist" organization—it sought reforms and the symbolic representation of black people within the established system. Then the Nationalist Party came to power and instituted apartheid. A totally new situation existed for black people, requiring new strategies and programs. New leadership arose, personified by Nelson Mandela and Walter Sisulu; a new program of massive resistance was launched, calling for the democratic transformation of South Africa society.

We have a similar situation in black America today. The masses of our people recognize that most of the issues which defined the period



of the Civil Rights Movement *no longer exist*. We face an *unprecedented* crisis of poverty, violence, joblessness and social despair, and the old approaches are no longer sufficient or viable. We must struggle to *transform* our situation, to extend the principles of political democracy to economic and social relations, to create the foundations of genuine opportunity for our people. We need a bold new leadership with a democratic vision of black empowerment and equality. As Frederick Douglass reminded us more than a century ago: "Without struggle, there can be no progress."

Dr. Manning Marable is Professor of History and Political Science, and Director of the Institute for Research in African-American Studies, Columbia University, New York City. *Along the Color Line* appears in over 250 publications and is broadcast by more than 60 radio stations worldwide. ♦

lot, the people of our state are saying that they don't want to be bothered with voting for discrimination. The word got out that I-608 and I-610 mean discrimination, and in Washington people don't want it. As Joli Sandoz wrote in *The Olympian*: "We stood firm."

When the Legislature convenes next year, it should have no recourse but to include affectional status in the civil rights laws of Washington. By now it should be clear to even the most clueless politician that a vote to defend *everyone's*—and *anyone's*—civil rights will be supported.

And yet, my joy at the loss of these initiatives is tempered by the

knowledge that the hatemongers will try again. Already they accuse Bigot Busters of intimidation; already they study ways to make the language of their initiatives less explicit and more powerful. Even though I-608 and I-610 won't be law next year, I know that name calling, rock throwing, street fighting, and queer bashing will continue. It's still summer, and my women friends still hurt from the sexist catcalls of passing cars.

At least there's ordinances we can use to arrest the bastards...
...when it's possible.

Jerome is Coordinator of the Thurston County Rainbow Coalition. ♦

CounterSpin

Tired of Tweedle-dee, Tweedle-dum Reporting? Tune into CounterSpin

A weekly radio show produced by FAIR, the national media watch group, CounterSpin exposes and highlights:

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- ❖ key censored stories
- ❖ press/state cronyism
- ❖ disinformation, propaganda and spin control
- ❖ interference by corporate sponsors and owners
- ❖ the growing media clout of right-wing Christian fundamentalists
- ❖ gaffes and goofs by America's leading TV pundits
- ❖ sexist and racist media assumptions
- ❖ the corporate take-over of public television
- ❖ attacks on free speech in the music, entertainment and news industries
- ❖ tough, independent journalism that cuts against the media grain

KAOS 89.3 FM – Fridays 5:30 PM

Languages—A Key to the World

Jens Stahmer

Envision yourself right now as an American citizen in Cairo not able to speak Arabic. You have an appointment for dinner, everything everywhere is written in Arabic and you realized that almost no one speaks English including the police. What do you do now? An unlikely scenario? This actually happened to me! I managed to find the house I was invited to through a very friendly gentleman from Port Said who took me personally to the front door.

As a country internationally involved and challenged as we are, we are also still very much isolated from the rest of the world. Too often, we are not tuned in or in touch with outside. This is demonstrated drastically in our attitude toward foreign language or rather languages other than English. We can and should do much better.

How can we understand other countries in their efforts to learn American-English if we fail to commit ourselves to mastering at least one other language? How are we able to realize the hard work which is needed to not only learn the speaking of English but perhaps to even learn a different alphabet?

When we want to open the doors of our homes or start our cars we are in need of a very useful tool: a key. Languages are the keys to opening the doors to other cultures, styles of communication, ways of thinking, acting and doing business. The mastery of language includes the understanding of a variety of issues important to know to be effective in "intercultural communication."

We need to learn other languages than English more fluently, more reality oriented, more sensitively from teachers who come from the country whose language they are teaching. In my observation, the ability to speak a second language fluently is admired by some, viewed as an exotic entertainment by others or found to be totally without value by a lot of people. Therefore, I would like to share with you some of my concerns.

It is my understanding that children and teenagers from elementary to high school in the state of Washington are not required to learn another language other than English to graduate. With the knowledge on hand that the learning of another language is very easy in early years, why do we then deprive so many children of an incredible opportunity? At the community college level, it is necessary for some programs to take classes, but other than 5-10 credits we don't ask much of a commitment in the form of mastery.

The other side of my focus is an obvious oversight of the citizenry to actively support the already existing language needs of students who were born outside the United States or inside the country to parents who still speak another language than English. Too often I hear the phrase,

"they're in America, they have to speak English!" In my opinion this is so obvious that we should even bother to mention it. Instead of looking at old and dusty cliches we should try to look at the problem from another point of view: looking for the best education in English as a second language I strongly suggest that we think about building a program that would teach to the highest professional level possible the major language other than English

lingual workforce that this nation desperately needs. We could also acknowledge in a very practical way all persons living here regardless of their origin. The languages that they bring with them are one of their most valuable contributions to our country.

The assumption often heard that this is the parents' business might be a mistake! Not all parents are able to teach their children language and culture because of illiteracy or even

As a country internationally involved and challenged as we are, we are also still very much isolated from the rest of the world.

represented in the school districts by immigrants and refugees. Instead of selfishly focusing on English only we could make it clear that we are interested in helping immigrant and refugee families to continue to develop their own language and that we see it as an important investment for our future. By starting the investment at the elementary level and finalizing it at the high school level we could help build a truly multi-

work schedules. Further, often through direct or indirect pressure, immigrants and refugees feel that it is necessary to abandon their home language. The active encouragement of our society—your encouragement—is needed! I know that several state committees as well as school boards are looking at improvement possibilities in regards to language instruction and I appreciate all their efforts. However, they need to know

Big Brother Goes to School

Ron Jacobs

Like the rest of the country, in the past few years I've watched as many of my daily interactions become computerized. Whether I'm buying an apple or withdrawing money from the bank, in most places I'm part of the "computer revolution". At work, I can hook into libraries and other types of databanks from around the world within minutes as long as I remember my password. Plus, I can communicate with friends in Olympia, Berkeley, D.C., or anywhere else as long as they, too, have access to the so-called information superhighway.

Much of this computerization is a positive development. Not only does it make available information which before was rather difficult to obtain, it also decentralizes the dissemination of news and, thereby, creates new and more varied sources of information. For example, not only do I subscribe to a mailing list where people discuss the follies (and successes, however rare) of the Red Sox, I also subscribe to a progressive news service which sends me dozens of stories a week. Most of these stories go unreported in the corporate media and, if they are reported there, the slant is decidedly in favor of the multinational status quo. In addition, if someone wishes to post a story to this service (or most others, for that matter), they can.

It's not all milk and honey, though. Like most of the twentieth century's inventions, there is a dark side. In this case, it is the uses made of computerization by the powers

that be. As many are probable aware, the computerization of information makes it much easier for police and other agencies of control to keep tabs on the rest of us. Consequently, an arrest for marijuana or some other minor charge ten or fifteen years ago can be called up on a screen at the border and prevent one from entering Canada, or a defaulted student loan can prevent one from ever obtaining credit.

As if holding one's online adult past over our collective heads were not enough, there are those who wish

that we have an interest in their work and are willing to contribute personally to make it happen.

In conclusion, some facts that might be of interest: According to the World Book Encyclopedia there are 6,000 languages spoken in the world, not including dialects and 12 languages that are spoken by over 1 million people each. For example; Chinese 930 million, English 463 million, Hindi 400 million, Spanish 371 million, Russian 291 million, Arabic 214 million.

The encouragement for a strong commitment to learning other languages comes only with a deeper understanding of other countries, the mechanism of international relations, the interaction of international commerce, the exchange of international students and professionals.

Jens Stahmer is the Director of the Institute for International and Multi-Ethnic Relations (IIMER), an Olympia based non-profit corporation with its mission to enhance the knowledge of other countries, international world organizations, and to work towards a better appreciation of the multi-ethnic communities and organizations in Thurston County through active citizen involvement, publications, and other resources.

◆

As if holding one's online adult past over our collective heads were not enough, there are those who wish to go even further.

to go even further. According to the Seattle chapter of the Computer Professionals for Social Responsibility (CPSR), there is a move underway to centralize the school records of all children in the U.S.. This would be done through the construction of nationwide computer network coordinated by the federal government. The first step in this lifetime tracking would be at kindergarten registration. After obtaining your child's social security number a record would be created in the database. Besides basic information such as names and physical descriptions, some of the other information which would be entered could include grades, discipline reports, text of essays and other schoolwork, as well as information on family income and stability.

While some school districts cur-

rently collect information like this already, they do not release it to outsiders without at least parental consent. This is where the network would change things. According to the legislation accompanying the construction of the national network, no consent would be necessary. If the outsider making the request happened to be the legal system, they would not need a warrant. The potential for abuse is extraordinary.

According to the news release from CPSR, in a test of the law in Kennewick, WA., "over 4,000 kin-

dergarten through fourth graders were rated by their teachers on how often they lie, cheat, sneak, steal, exhibit a negative attitude, act aggressively, and whether they are rejected by their peers." These ratings were then sent to a private psychiatrist with the names attached. This psychiatrist then evaluated the data looking for so-called at risk students who might "benefit" from psychiatric assistance, like medication or possible even future commitment. All of this was done without either the students' or their parents' knowledge.

If these kinds of actions bother, aggravate, or just plain piss you off, write, call or email CPSR at PO Box 85481 Seattle, WA 98145-1481 (206) 365-4528 email: cpsr-seattle@csl.stanford.edu

Oregon Farmworkers Call Boycott

Zachary D. Lyons

The boycott of NORPAC and Steinfeld's was a difficult one for me to cover. All the information that BQ had received from the two sides seemed to contradict each other, so I decided to take up the invitations I had received from both sides to visit the Willamette Valley of Oregon and see things for myself. What I saw and learned I could have never gleaned from the written materials BQ had collected.

I saw the buildings that Northwest Tree Planters and Farm Workers Union (PCUN) had called "labor camps" and Kraemer Farms' Attorney Doug Brown had called "rental properties." Technically, these houses or mobile homes were rented by the Kraemers or their relatives to individuals, half of which Brown acknowledged were Kraemer employees. What I saw, however, was

late-Spring day picking strawberries. They said they were being paid from 11¢ to 13¢ per pound, except for the one farm that had been struck by PCUN two days earlier, which was paying 15¢. One worker I spoke with said he and his wife had picked from 6:30am to 6:30pm, harvesting 1500 pounds. They said it had been the best day so far this season. Keeping in mind that there is no overtime paid for piece-rate work, at 12¢ per pound, they earned \$7.50 per hour that day, before taxes. Also other members of a family without Social Security numbers will often pick, listing what they picked under the name of a family member. Thus, four or more person's work could have been listed under this couple's two names, lowering the actual hourly wage.

The man showed me his work card from the farm. It said he would be paid at the end of each day, and that he had to pick at least 35 pounds

foreman was cited for harassment. I also reviewed a police report from August 10, 1991, in which a police officer describes an incident where a Kraemer foreman fired a .357 magnum into a barrel after striking Kraemer workers threw stones at him. Clearly, there appears to be significant evidence to support claims that workers have been unhappy with Kraemer supervisors, that there was a strike, that foremen have carried guns and that Kraemer foremen have attempted to keep PCUN organizers from the labor camp.

It was not until I actually visited the labor camp, though, that I became thoroughly angry. I visited the officially licensed labor camp that Kraemer Farms operates on the morning of Saturday, June 11. What I found was a two-story structure constructed out of plywood and sheet metal built around the outside of a mobile home. The mobile home housed the kitchen and the camp supervisor. The building around it housed 40 to 50 workers. Inside were double-decker bunk beds made of 2x4's and plywood with a piece of carpeting on each one as padding. On the day that I was there, the smoke detector's battery was dead. On the second floor, the middle of three light sockets controlled by the same switch was empty — though it was on — and the ceiling was low enough that a person 5' 8" in height could palm it standing flat footed on the floor. Apparently the Kraemers have a good idea how tall their workers will be year after year. Hopefully they won't get electrocuted.

There was one shower room downstairs that had three showers in it. There were no privacy barriers. One shower head was missing completely and another was precariously taped onto its pipe. Portable toilets were a 50 to 75 foot walk outside, behind the building. And while Doug Brown asserts that workers can stay there for free, I was told by a resident at the labor camp that workers pay \$50 per week to stay there, which includes three meals a day.



This is the Kraemers' licensed and inspected labor camp, under Oregon law. It was by far the best looking labor camp I visited.

For all the rhetoric, double-talk and misinformation I had to wade through to get to the heart of this one, the one thing no one disagreed about — for the very fact that it is thoroughly legal, with a State of Oregon seal of approval — is this labor camp.

And there you have it. The officially sanctioned, sub-human standard set by what few laws exist regarding farm labor. Farmers calling themselves "Christians" living up only to the laws of Oregon and the United States.

Yes, this one made me mad.

This article was originally written to accompany a boycott report published simultaneously in the Fall 1994 issue of Boycott Quarterly. It has been adapted for WiP. Zachary D. Lyons publishes the Boycott Quarterly in Olympia. ♦

Keeping in mind that there is no overtime paid for piece-rate work, at 12¢ per pound, they earned \$7.50 per hour that day, before taxes.

house after house with five, six, seven or more large vehicles — often crew trucks like Chevy Suburbans — and a dozen or more people, including many children, milling about homes that looked to have between three to five bedrooms each — homes I am used to seeing four, five or six person families modestly living in.

I asked PCUN Boycott Coordinator Leone Bicchieri and Field Organizer Erik Nicholson to explain why, if in fact the Kraemers were operating illegal labor camps, PCUN did not act to shut them down. They explained that if PCUN did shut them down, workers would have no place to sleep and would blame the union for it. They also explained that Kraemer employees, who "rent" these "non-labor camps," transport workers from southern California each year, charging them transportation costs.

On the face of it, if this were true, the Kraemers could in fact claim not to operate illegal labor camps because no one who truly cares for farmworkers could challenge them without hurting the farmworkers and undermining organizing efforts. Also, the Kraemers could claim that they no longer use labor contractors because, technically, actual Kraemer employees were doing the hiring. Nevertheless, whether or not the Kraemers are guilty of either of these charges, the so-called "rental houses" clearly appeared to me to be housing far more people than I could imagine would be comfortable.

I talked with a number of farmworkers who had spent the hot

per hour. At 12¢ per pound, that is less than minimum wage. It said that the price per pound would be posted at the beginning of each day. In other words, each day is a new beginning, and the farmworkers do not know if they will have work the next morning or what the rate of pay will be if they do. The card also said that field hours were from 6:30am to 2:30pm each. I saw some workers still in that same field at 8:30pm.

Now, have you ever picked strawberries? It is back breaking work. As the workers left the fields that night, their hands and arms were dark red from the strawberry juices. A delicate crop, the workers pick the berries with their bare hands, increasing their exposure to any chemicals sprayed on the berries. And the workers left the fields exhausted.

Outside one labor camp in Monitor, Oregon, workers talked about various conditions at different farms in the Valley. Their concerns were not confined to the Kraemers — they seemed industry wide. Long days, low wages, poor housing, etc. But no one seemed intimidated by or upset with PCUN. Even when I travelled with a PCUN organizer, the workers seemed to welcome us. This experience flies in the face of what the Kraemers, and their attorney Doug Brown, would have us believe about the relationship between the farmworkers and PCUN.

In fact, PCUN shared with me video tape of a Kraemer foreman attempting to physically remove a PCUN organizer from the Kraemer labor camp in August of 1993. The

Willie Nelson's Act of Support

Sheila Payne

The stand that Willie Nelson took when he cancelled his appearance at the Chateau Ste. Michelle (CSM) winery concert series was incredibly courageous. This was more than just a simple "good ol' Willie," feel good act of solidarity.

True, Willie Nelson does not cross picket lines, but his stance in this case was taken after thorough research by his friends at Farm Aid. They called the Washington State Labor Council, the National Boycott News, the Washington Association of Churches, and other organizations that have researched the farm workers claims at CSM. Farm Aid representatives found that the farm worker grievances against CSM, including the dismissal of workers trying to gain the right to negotiate with their employer about the working conditions was valid. They recommended, even in the face of a possible lawsuit by CSM (who lied when they claimed that they

had told all of the entertainers about the labor dispute) for breach of contract, that Willie stand by his principles of support for working people and not play.

Willie Nelson lost a lot of money by not playing at CSM, and it would have been easy for his publicist to justify Willie playing the concert, after being contacted by the United Farm Workers of Washington State, AFL-CIO (UFWWS). "There is not enough time to cancel," the winery says that they really want to 'give' the farm workers the same rights as their unionized cellar workers, but..."

What Willie did, and Jackson Browne has pledged to do in the battle for civil rights is very courageous. But, no more courageous than the farm workers who toil daily in the fields of Washington State, enduring harassment, poor working conditions, pesticide poisoning, etc., with no redress of grievances except through the UFWWS. ♦

Native Cause Of Conscious

Tiokasin Veaux

The American narrative about itself is operating through a hidden motive concerning its relationship with First Nations' people. I will attempt to be primarily responsible to my people(s) of the First Nations. I am first and always, for your understanding and readability, an "Indian" or Native; questionably second is the tag of being 'american'. There is a difficulty of an American framework within which Indians are forced to speak and by being expected to say known things (facts); but also in presenting our views it is difficult for Americans because it is being said at this time and is a known thing (fact). Notably, denial of racism in the U.S. is reinforced by celebrating "multiculturalism," and this new/old development makes intervention by Indians more paradoxical. It is a general belief of American society, originating in an outside source, to lend the ear to the common thought, the common good of a nation so as not to disrupt the basic dogma of this so-called democratic institution-continent called the USA.

The U.S. is unique, that, within the invention of the U.S., First Nations have -and are surviving with- skills unseen in written history. This nation of settlers established its idea that the Indians were indeed not here, that they originally migrated from Asia across the Bering Strait. Theory has been more speculative than true at all. In contrast, new evidence, specifically at Clovis Point, is taking points of origin for the First Nations people to years earlier than the conjectural education being taught to mainstream Americans. Thus scientific racism is a belief process that validates itself against and through denial of the First Nations occupancy in the western hemisphere.

The familiar illiteracy of the civilizing process held, in my opinion, by most Natives, who for many generations were forced to view the accepted notion of 'mainstream America', embraced the theory of the "master narrative's" point of view that the origin of the 'thinking' human stemmed from the modern human centered in Europe, Africa and Asia.

A disturbing and appalling theory for most Natives is the one described as the "Bering Strait Land Bridge." It reflects a Euro-centric ideology which has had a negative rippling effect on the origin of humans and that the "thinking" human could possibly have founded itself anywhere else, but in North America. Even, egalitarian views by the Native "red man" cannot be recognized in the assumptions of superiority by the European as lending credence to human origination.

Jeff Goodman, author of "Indians-The First People On Earth" describes and presents a scene from growing archaeological evidence that could have taken place over

70,000 years ago. Archaeological discoveries, new dating techniques, and the recognition of hitherto unknown tool making techniques show the irreversible evidence of Indians in the Americas much earlier than suspected - as early as 500,000 years ago. This startling new rush of discoveries have jilted all accepted theory and notions of how the North American continent and possibly the world evolved. (Here I would like to emphasize the tangibility of the newly discovered "braided rings of Saturn" as in an article of *Newsweek*, July 1981, which blows the accepted laws of relativity to pieces. What do we do now?)

Archaeologists and anthropologists firmly believe that (1) several million years ago humans appeared in Africa, (2) 1 million years ago an advanced form of human appeared in Asia, Africa and Europe, (3) 180,000 years ago "near men" dominated Europe, (4) modern human (Cro-Magnon) appeared in Europe 35,000 years ago, ultimately spread-

The Natives represent living, thinking models for the rest of America to observe, live with, and evolve into the relationship that indigenous peoples have to offer.

ing into Africa and Asia, then 12,000 years ago into North America via the Bering Strait. According to this scenario, there were no fully modern men anywhere in the world 70,000 years ago. A new influx of discoveries in South America and mostly in North America point to the astonishing thesis that men like ourselves, the Cro-Magnon, subspecies (*Homo sapiens sapiens*) made their debut in the Americas, and not in Europe.

Furthermore, the proverbial Garden of Eden could have been somewhere in Southern California. The modern man may have ventured to other lands bearing cultural and technological gifts to the rest of the world. Dr. Louis Leakey, (1903-1972), British paleontologist stands alone when he suggests that there is an ancient prehistoric bounty to be found in North American soil. The new evidence has come from depths of fifteen to sixteen feet, much deeper than the few feet usually excavated by archaeologists in the Americas. The unexplainable strata which speaks a message of geology: a saga of our true origins - the saga of who humans are and where we come from. The theory presented by Dr. Louis Leakey that modern humans first appeared in America, is an about-face in archaeological thinking.

Until recently, the belief of the Land Bridge has been a fully accepted fact, but now in the face of all evidence, it seems more likely that the first men did cross the Bering Bridge to settle in a new continent; they traveled from the Americas to Europe and Asia. Many innovative types of artifacts such as spear points

(Clovis sites in New Mexico and other locale) are not only in North America, but in South America and Central America as well. Other artifacts include styles of bone tools, grinding tools, bow and arrows appear to have been used by "New World" Indians many thousands of years before "Old World" craftsmen in Europe, Asia and Africa. One of the most celebrated moments in human legacy is the abrupt emergence of Cro-Magnon or the cave-dwelling human in Europe. The Native may have been responsible. Archaeologists have known for decades, that rather suddenly 35,000 years ago, the crude Neanderthals were replaced throughout Europe by fully modern Cro-Magnon. A culturally sleeping Europe and the humans who inhabited the surrounding area were awakened overnight by this "cultural invasion." Where the Cro-Magnon became the direct ancestors and modern descendants, and where the Neanderthals have gone will remain a mystery, but the

Native of the Americas may have the answer.

One skull from Sunnyvale, California, near San Francisco, is dated to 70,000 years ago, a date twice as old as the oldest fully modern skull from Europe. The fact that Natives now predate modern human appearance in Europe by at best 35,000 years may explain why these first Europeans (Cro-Magnon) appeared with an already highly developed and sophisticated art style, including painting, sculpture, and ceramics. While skulls dating from 7,000 to 20,000 years ago are found in Chinese and Japanese caves and bear a marked resemblance to Native skulls may well be the remains of Natives, who also took their skills to Asia as well as to Europe.

Going one step further, consider that many of human's greatest achievements in culture and technology, including manufacturing of pottery, plant and animal domestication, concepts of math, calendars, astronomy and sophisticated medicinal knowledge first appeared in the "New World", Jack Weatherford's *Indian Givers*. The notion that Natives may be the very earliest true human comes as no surprise to us, our legends have said so all along.

.....

The narrative of manifest destiny that was conceived through the dominion of religion-European style stills runs rampant throughout Canada and Latin America. The primary propagation (and the most obvious and blatant) of economic power the U.S. asserts is not reason enough for any myth developing, except that expansion through mili-

tary influence became an element before the U.S. majority-rule. The myth and narrative that is questioned, developed its origins in Europe, but the U.S. fostered the foreign assumption of the "primitive" to complete an operable assimilation for industrial expansionism.

Indian people today are denied rights (freedom of religion) under U.S. law simply because they were not Christians when the Europeans arrived. History shows that U.S. history is constantly renewing certain superficial discourses for the purpose of repeating reassurances, for example, patriotic holidays. Quote from the Declaration of Independence of July 4th, 1776:

"...domestic insurrections (uprisings) amongst us, has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions."

The operative American premise of July 4th involves a concept to deal specifically with the 'other', the Indian. For instance, most Americans think that this country (land) has always belonged to their nation and that somehow, through expansion of territory (through war and deceit), it is the rightful property of the U.S. state. Need I say more about the 'celebration' of July 4? There is no unbroken line, no distinction between (1) the slaughtering of millions of Natives; and (2) the popularity of America's policies slaughtering thousands in Vietnam; or (3) the 1991-92 invasion of the Persian Gulf. These all result in the usual attitude of its citizens being ultimately "American" or "un-American", which implies, a sense of possessive belonging or exclusion. The only distinction I see is that the U.S. is a mobile holocaust, and the denial is furthered, by unconscious statements, like "it happened in the past, this is now" or "thank God it's happening over there". The belief that Indian reservations are something inaccessible and too archaic for most Americans includes the very idea that natives still maintain the presence of "primitive savagery" as seen in recent accounts of media like movies, tv, magazines, New Age, men's movements, or other inaccurate spiritual movements.

Indigenous nations are holistic societies. The well-being of a society within the Native nations rests on the continued ceremonies and on the emphasis of land, language, religion, kinship structures which brought about the individual's sense of peoplehood. For many Native people our "Indian" identity is intertwined with rights to the land.

Sovereignty as defined in the eyes of the Native is not a constitutional issue but rather an "aboriginal title" claim which should be addressed by an international congress made up of peer nations and recognized traditional leaders of various Native nations, who also could negotiate disengagement terms and national sovereignty reinstatement status.

Native nations in the United States have been initiating sovereign government issues in the context of treaty violations by the U.S.: 1) failure to present the "U.S. Constitution" for approval and agreement in treaty negotiations, 2) fail-

usness

ure to include a disengagement clause in any treaty, 3) failure to comply with treaty articles and provisions, thereby abrogating treaties, through "sell or starve" legislative bills, genocidal policies and other inhumanities, 4) failure to present for approval or agreement to accept laws and rights of forced citizenship, 5) failure to legally recognize religious freedom.

The Native and descendants have been one of the world's most misinterpreted, maligned, persecuted and misunderstood races. For that matter, after five hundred years of a common history in the Western Hemisphere, there is little understanding of those who are the original inhabitants of the Americas. What is clear is that the Native languages differed markedly from each other - over five hundred, perhaps as many as one thousand in North America - two hundred mutually unintelligible languages in North America alone, yet each are so strikingly different from European languages as to suggest a different realm of experience. The number of different languages spoken (2,200) in the New World, was greater than in all the rest of the world combined. How could the great range of diversity develop and exist with such complexity? For example, the Basque Spanish of northern Spain have maintained their ancestral-indigenous language which is a Dene' dialect similar to that of the Dene' of southern Canada and the Dene' (Navajo) of southwest north America and distinctly unrelated to any European-Latin languages. The debate of theories on the various Native tongues and origins varies among lawyers, physicians, artists, archaeologists, anthropologists, theologians, professors, scholars, businessmen, senators, mystics, psychics and even presidents. Meanwhile, new discoveries show a misrepresentation of conclusions from inadequate facts and how deep all these theories have underestimated the age of Native origin.

In 1492, Christ-gopher Columbus accidentally rediscovered the "New World" and its Natives. The "discovery", beginning with the removal of the Jewish and Moors being expelled from Spain, was already on the wrong foot concerning Native origins. He returned from his first journey across the western sea, the Atlantic, and was blown by a storm into a Portuguese port. Thus the Spanish monarch, Queen Isabella probably in annoyance, got her first word of the successful venture from the Portuguese rather than from the lips of Columbus. This second hand knowledge or news can be viewed in that Columbus himself did not view the new land first, nor did he actually land in the north or south American continents, and that the Western world believed that the Natives of the "New World" were from the East Indies and therefore given the permanent misnomer "Indians." This misnomer initiated a series of misconceptions about the Native that has embedded its thought in the minds of all cultures, peoples and, yes, non-Indian Americans.

It was not until 1512 that "Indians" were declared to be human by Pope Julian della Povere, after first considering that because the Biblical account of

creation only described the three continents of Europe, Africa and Asia; and made no mention of a "red-skinned" people. Povere was assured in his proclamation that the New World's Indians were true descendants of Adam and Eve and that they must have come from the Old World's Garden of Eden; and by the fact that the Indians believed in the immortality of the soul.

Columbus' error in geography was then reorganized in 1519 after Spanish explorers reached the Pacific shoreline. The vast sea that lay beyond the western limits of America led to the speculation regarding the origins of these "red" tribes. The suspect "redskins" were not from Shem, of the Semitic land of the Arabs, Hebrews, and Syrians; not from Ham of the Libyans, Egyptians, and Africans; not from Japeth from which came the peoples of Europe and Asia.

In 1702, a priest named Cotton Mather from Boston proclaimed that "the devil brought these Red Men to America." Mather's decree asserted the disrespect and low regard most colonists had for the natives. He was also the spiritual leader and father of the Salem, Massachusetts witch trials of 1692. How did these people fit into God's creation, the Bible, the sole true authority (sic)? One convenient store of thought is that the natives were descendants of the "ten lost tribes of Israel." Hebrew scholars point out that the ten tribes were

Until recently, the belief of the Land Bridge has been a fully accepted fact, but ... it seems more likely that they traveled from the Americas to Europe and Asia.

"lost" or absorbed by other peoples in that part of Asia and that they were never, geographically lost at all.

What Natives say today about their own origins is largely ignored. Indian myths refer to visitors from strange lands, such is the Mayan encounter of different sets of visitors, one white-skinned, the other black-skinned who arrived by boat from the eastern seas. (The trusting anticipation of the prophecy and return of a white-skinned visitor led to the defeat of the Aztecs by Cortez and his conquistadors). About the word "myth" and its racial rationale: if Indian stories, legend, or creation accounts are not in Biblical concordance, it is a myth.

The followers of the "master narrative" are amazing as dismissing or ignoring Native legends as mere superstition, still clinging to wilder explanations of their own devising. To the Mormons, there are Israelite origins; to the mystic organizations and occultists, there are the Lost Continent (Atlantis) origins. But little attention has been stirred to the Natives' own accounts of origins, and, still remaining oblivious to what the truths have to say, all seem to be against the common enemy called: academia.

Would this world be different, if all the knowledge and practices of the Native had been collected without prejudice and preserved instead of being destroyed and suppressed?

Since the arrival of the Europeans, the Native has been seen as savages and made second class citizens in our own land; less than human and being an impediment to growth and progress. Nations of Natives died from slavery as well as from warfare, famine, European diseases, and the resistance to live under foreign rulers. With Natives dying in large numbers, the Portuguese and Spanish had no anxiety of spirit about bringing blacks to replace them as slaves. Then came France, the Netherlands and England to colonize and "civilize" the Americas, following patterns set up by Portugal and Spain. Then came the priests in search of souls to save. Converting the "heathens" did little to save them from slavery or forced labor. Greed mixed with politics, religion, and economics led to the displacement of Native tribes from ancestral lands and herding onto reservations, in the eighteenth and nineteenth centuries.

The Continental Congress, after the War of Independence, made its power broader by signing on September 22, 1783 (three weeks after the Treaty of Versailles) a proclamation making it illegal for any settlers to purchase Indian lands without their authority. Without asking the Natives, the "forefathers" took upon themselves the jurisdiction of obtaining lands inhabited and claimed by the Natives. Actions were taken by Congress to answer the com-

plaints registered by the Natives and give assurances of the friendly intentions of the new government. In addition, what Congress ever came and asked Natives or First Nation's people for input or even a vote about the "constitution" ...ever?

Presently, according to *Indian Country Today*, July 13, 1994, tribes are fed up with the Department of Interior's Bureau of Indian Affairs' longstanding mismanagement of trust funds, legislation, and overall attitude regarding participation. Again, the U.S. is planning reform for the Native which comes as no surprise. Elouise Cobell, spokeswoman for the Intertribal Monitoring Association, said tribal governments were not included in department reform plans. The Interior Department unveiled plans for reform of trust funds (entailing lands, treaties, and culture) which are too vague, problematic and were drawn completely without any tribal consultation. "They've totally excluded us. The department is making a statement to Indian people that they feel we're not competent people to help with this problem. I'm totally upset with their attitude. We have no idea what will be in the legislation. If they continue on this line, there's no way we can work together. Tribes won't agree to something they're not involved in...the tribes must be sitting at the table as the ideas are developed. If we are not full partners, the process has no credibility."

The "invisible presence" of Na-

tive tribes, specifically the Iroquois Confederacy, is perhaps best heard in this passage: "Brothers....you have managed everything respecting us your own way. You kindled your council fires where you thought proper, without consulting us, at which you held separate treaties, and have entirely neglected our plan of having a general conference with the different nations of the confederacy...." The letter was alluding to treaties made in 1784 and 1785 with representations of the Six Nations, and the Wyandotte, Delaware, Chippewa, and Ottawa tribes. The treaties would have conveyed lands to the United States, but without compensation to the Native.

In 1787, Congress then issued instructions to the governor of the Northwest Territories, Arthur St. Clair "to examine into the real temper of the Indian tribes...the treaties...must not be departed from, unless a change of boundary, beneficial to the United States can be obtained." New treaties in 1788 confirmed the concessions of the Natives in 1784 and 1785 agreements. These treaties aroused animosity among the tribes, which led them to act disadvantageously to their own interests. General St. Clair had won that round by insuring jealousy between tribes and "to set them at deadly variance." But there was no "deadly variance" among some of these same tribes when they met him on the Wabash on November 4, 1791. Their confederacy was not broken as he had reported and in a surprise attack (several tribes were represented) led by the Miami warrior Little Turtle, drove home that point in an efficient manner. It appears that the consciousness of the "master narrative" in its continuance is predicated in the face of logic.

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The history of American relations with the Indians through the years is sometimes written as though there were no coherent policy, with the government merely chasing after the settlers, as though they were in competition, and defining and defending boundaries to protect the Natives from the onrushing frontiersmen. This view ignores the extent to which the United States Government attempted to work out a coherent policy to deal with the problem of expansion over territory already occupied by a population of Natives. The policy of naked power from 1783 to 1786 assumed that the land was solely American and Indians were convenient pawns to be moved. This policy was further elaborated in the 1790's as the concept of bringing civilization to the "savage" gained ground. The policy of purchase rather than confiscation of land makes expansion easier and less costly; still the problem of a troubled conscience would not be solved. Presumably, the Natives would dwindle in numbers and eventually become invisible. To bring the blessings of civilization would give a perfect justification for the American advance, and perhaps a cleansing of mind stemming from a misjudgment of Natives themselves, and also from an unwillingness to face reality. The

(Continued next page)

(Cause, continued)

americans in those years from 1783 to 1812 foreshadowed the debate of their descendants in the mid-nineteenth century when they attempted to place their expansion on moral foundations. Western Europeans have always tended to justify their advance over large areas of the world in terms of spreading civilization - whether it be to the Native, the Pacific Islanders, and the Africans.

The power that the american society entrusts to paper for the education of a society allows for the linear thought process to endure. Paper will accept anything that is printed on it, and other media, such as television, will simply repeat whatever it receives. But thinking, intelligent people should not. The major news organizations and far too many journalists have been unashamedly repeating whatever lie they get from "official sources", even when just a little thought and the barest of facts show the complete absurdity of these sloppy fabrications.

The education of acculturation on the reservation was effective to a certain point and a certain age. Growing up as an "Indian" standing up for the calvary to defeat the Indians was one of the first lessons to learn of propaganda. Other cliches such as "All Men Are Created Equal" and "Liberty and Justice For All"; the Pledge of Allegiance and all the patriotic songs were intended for americans, not the Natives. The missionary beliefs being taught to think the "new and improved" mentality such as the

word "someday" the way americans do. The education system still in place intended (with all good intentions) to eliminate all ties with the past, not reinforce them. The failure to erase the Indian child's culture and the attempts to assimilate into the great melting pot has for many reasons remained dissuading to young Native people.

First, there is no guarantee for the future, by forcing american culture, linear education then was/is feared. Secondly, isolation from the main-

Would this world be different, if all the knowledge and practices of the Native had been collected without prejudice and preserved instead of being destroyed and suppressed?

stream and solidarity in a peer group. Native cultures draw from the past and combine the present to provide for a future (seven generations), but do not live in the past, which is an obstacle of the present. By also not recognizing the connection to the past results in barriers to any visionary wisdom of the future. Native people should not be preempted by american ideals, when it comes to the american ethic, which demands trust from its anesthetic followers. How can we as Native people trust the americans with our future when they cannot live up to their own past?

"To retrench the traditional concept of Western history at this point would mean to invalidate the justifications for conquering the Western Hemisphere."

-Vine Deloria, Jr.

Knowledge and attitudes toward Natives and related issues are conditioned by culture, tradition, socio-economic and political factors. One perception is characterized by an emphasis on the need for strong legislation, and by the idea that correction can be produced by the idealism, determination, goodwill and the efforts of individuals, local groups and committees. Another insight is letting go of the idea that "things just aren't that simple" and being able to realize that the decision making pro-

cess in american society is influenced by non-Native special interest and pressure groups.

Public "mainstream" opinion does not have all the information necessary to form accurate opinions and that the difference in perceptions lacking the truth is hazardous to the understanding of Natives and the important transformation in thinking. For example, in Mick Fedullo's *LIGHT OF THE FEATHER*, he describes the following: "The fact is, Indians honestly enjoy giving. It is truly ironic that among the poorest people in the United States there is more giving of whatever material wealth they have than among any ethnic group I have ever known. But this naturally reflects that part of the Indian world view that regards material things as nice but ephemeral, and not to be coveted so much as shared. This wonderful trait is so elemental to the Indian that Indian children understand it, at least emotionally, from the moment they recognize they have emotions. And they live their lives by it."

Many writings on the Indians behalf have created the illusion and the misunderstanding which leads to the

stereotypical "Injun." It is unusual to chance upon an interpreter who understands both a Native tongue and English perfectly, and who is familiar with the duality of the practices and wisdom of quiet dignity.

Most people call it a "peace pipe," yet now there is no peace on earth or even between neighbors, and I have been told that it has been a long time since there has been peace in the world. There is much talk of peace....yet this is just talk...peace may come to those peoples who can understand, an understanding which must be of the heart and not of the head alone. Then they will realize that we Indians know the One True God (Great Spirit), and that we pray.... continually. We should understand well all things are the works of the Great Spirit. We should know that Wakan (holy) is within all things: the trees, the grasses, the rivers, the mountains, and all the four-legged animals and the winged peoples; and even more important, we should understand that Wakan is also above all these things and peoples. When we do understand all this deeply in our hearts, then we will fear, and love, and know the Great Spirit, and then we will be and act and live as Wakan intends."

-BLACK ELK

The Native will not simply disappear, certainly not through the Darwinian based "psychology of inevitability" where such is the consequence of being a conquered race (sic); or that it will be just a matter of time before the outdated and illegal Indians would completely assimilate into mainstream american society that was convinced of its own superiority and persuaded by the validation of its goals.

The ethnocentric illusion of americans reach far beyond the Western Hemisphere. Consequently, the people are still far away from being aware of the magnitude and position which are leading to its own destruction. The result of an addictive society? It is Mother Earth and the people of Turtle Island who are gently advocating the process of self-examination and engaging society to reevaluate its own orientations. The ecological crisis will invalidate the fantasy of the "american dream-world" and will force immediate solutions to problems, that if not acted upon now, will mean ecological catastrophe in global proportions caused by a highly developed technology, but surely not by highly developed thinking.

I am stating that the Natives represent living, thinking models for the rest of america to observe, live with, and evolve into the relationship that indigenous peoples have to offer. In

relationship to Mother Earth, the Indian has faced odds and enormous pressures; and have astonishingly remained near to the nature of ancient and viable lifeways. It takes a greater intelligence for humans to live with Mother Earth, than it does for humans to live against it. ♦

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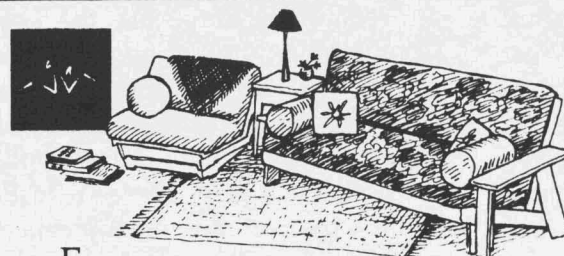
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Local Gay Games Athletes Bring Home Memories and Medals

Joli Sandoz

Gay Games IV boasted just about everything you'd find at any large American sporting event: crowds, competition, controversy—and 50,000 spectators doing the wave. For local athletes Sara Wiener and Joanne Richter, though, the international Games were the "experience of a lifetime."

Richter, 40, won gold in duathlon and cycling races. Wiener, who also competed in the run-bike-run duathlon and in a 5K run, brought home one eighth-place finish, one seventh, and a participant's medal.

Eleven thousand athletes from 44 countries competed at Gay Games IV, an event rivaling the 10,500-athlete Barcelona Olympics in scope. At least two Olympic gold medalists took part in the New York City event, diver Greg Louganis (1984 and 1988) and swimmer Bruce Hayes (1984). Gay Games IV athletes competing in 31 sports set some ten age-group world records, according to Games organizers.

In keeping with the Gay Games come-one-come-all spirit, placers' and participants' medals alike bore the words of the event's founder, '68 Olympic decathlete Tom Waddell: "To do one's best is the ultimate goal of human achievement." Richter noted that the ideal spilled over into practice, citing hearty applause for the last place finisher in the duathlon, whose recent breast cancer surgery placed her more than half an hour behind the rest of the field.

New York City hosted the fourth edition of the Gay Games as part of Unity '94, a ten day festival of lesbian, gay, bisexual and transgender pride. *Newsweek* called "the longest, largest, and most elaborate celebration of gay life ever." Several hundred thousand supporters gathered for cultural events, athletic competitions, parties, conferences, and a mammoth march commemorating the June, 1969 day when drag queens

and gay and lesbians patrons of the Stonewall Inn, a gay bar in Greenwich Village, resisted a raid and beatings by police.

Twenty-five years ago, Americans challenged social mores on a number of fronts. The '50s and early '60s had been a time of repression for lesbians and gays, complete with laws in every state against "sodomy," and "witch" hunts intended to purge government offices of homosexual employees. The general public joined most medical professionals in defining homosexuality as a mental illness, pathology which labeled lesbians and gays as "sick" and "perverted." When police

James T. Ballard, a 36-year-old Los Angeles lawyer with HIV who won the 100-meter backstroke in New York, had broken a world record.

raided the Stonewall, gay and lesbian frustration boiled over in a three-day riot which has since become an emotional symbol of lesbian and gay freedom.

Last month a straight journalist writing in the *San Francisco Examiner* reported sitting at the Stonewall's bar during Unity '94. Tour buses pulled up outside every few minutes while TV cameras rolled. The journalist struck up a conversation with the man next to him—a gay athlete whose fellow employees at Blue Cross of Massachusetts had raised money to send two entrants to the Games. "There we were in the Stonewall, of all places," the journalist wrote, "talking about major corporations holding bake sales to send gay athletes to a gay competition." Celebrating, in other words, how far the modern lesbian and gay rights movement has come.

Although the realities of most gays' and lesbians' lives still lag behind the mainstream acceptance implied by corporate bake sales, Wiener and Richter saw few remind-

ers in New York that the gay revolution has yet to be won. Sign-bearers did appear outside the Columbia University stadium to protest the Games' opening ceremonies, and again on sidestreets leading to the massive parade which closed Unity '94. But event organizers reported no incidents of anti-gay violence. Richter said that as the week progressed, people on subways and city streets openly asked the couple if they were visiting for the Games. The universal response when they said yes, she noted, was a "big smile."

Richter and Wiener stayed in Brooklyn with Wiener's brother, sis-

ter-in-law, nephew and niece, who together provided a cheering section, six different kinds of carbohydrate-based meals for athletic fuel, and according to Wiener, "pure love. We were family, and Joanne was one of our family members." Warmth suffused her voice as she recalled nephew David, 10, explaining Joanne to a friend as "kind of like Sara's husband," and 8-year-old niece Anna saying, "Aunt Sara, it's OK that you didn't win a gold medal. It's that you did it."

The twin victories of taking part and nonjudgmental comradeship lie at the heart of the Gay Games. Founded in San Francisco in 1982, the quadrennial event doubled in size each time held until this year, when concerns about logistics and safety in New York City may have dampened enthusiasm. Richter and Wiener were somewhat taken aback to be issued photo ID cards similar to those used for security at the Olympics. But, they said, Gay Games staff also took nephew David's picture and gave him a card, including him in the fun.

A community living with the shadows of two epidemics—breast cancer and AIDS—knows the value of personal support, physical exercise, and celebrating survival. The *New York Times* reported on a private ceremony held at the Gay Games swimming pavillion. After the infamous Pink Flamingo Relay, a swim race/drag show hybrid, a former All-American swimmer now living with AIDS read the "long" list of names of swimmers from participating teams who had died since the Vancouver, B.C. Games in 1990. Then he announced that James T. Ballard, a 36-year-old Los Angeles lawyer with HIV who won the 100-meter backstroke in New York, had broken a world record. The swimmers rose in tribute.

Unity '94 organizers said that Gay Games IV accomplished what they set out to do: make transgender, bisexual, gay and lesbian people more visible as a coherent, diverse—and positive—population. Major mainstream newspapers, including the *Seattle PI* and the *Oregonian*, ran Gay Games coverage. Corporate sponsors for the Games included AT&T, Continental Airlines, Miller Brewing Company, and Naya Spring Water.

Plans are underway for Gay Games V, to be contested in Amsterdam in 1998, and for a Seattle bid for the 1996 or 2000 Winter Gay Games. The government of Holland has already pledged \$27 million to make the first European edition of the Games a success. The vice-mayor of Amsterdam spoke at the closing ceremonies in New York, held in Yankee Stadium.

As an exhausted crowd rode the subways home after midnight, Richter and Wiener asked some spectators why they had come. Without hesitation one man replied, "It was history in the making." ♦

Olympia athletes Joanne Richter and Sara Wiener competed with Team Seattle, a 225 member contingent which represented Washington state in every one of 31 sports contested at Gay Games IV. Team Seattle plans to hold a regional Summer Sports Festival in the Emerald City on the Fourth of July weekend in 1995. For more information, contact Team Seattle at 206-634-1843.



Sara Wiener (#877) and Joanne Richter with part of their Gay Games support crew (l to r): Daniel Wiener, David Wiener, Eva Wiener, Sam Wiener, and Maureen Gaffney.



Joanne Richter (left) and Sara Wiener wore their medals to the Gay Games IV closing ceremonies in Yankee Stadium.

Public Prefers Non-Military Spending

Glen Anderson

An informal poll of 99 visitors to the Olympia Post Office on the afternoon of Income Tax Day, April 15, showed a strong interest in shifting federal spending from the military toward education and the environment.

A sign outside the post office asked "How would you spend the federal budget?" Passersby willing to participate were given ten pennies to represent the federal budget and were asked to distribute them among six jars representing budget

items. The six budget items were education, health, job training & job creation, military, the environment, and other.

The survey was conducted from 1:00 to 6:00pm. Then the pennies in each jar were counted. Education ranked first with 237 pennies, followed by environment with 200, health with 166, other (debt interest, transportation, science research, etc.) with 151, job training & job creation with 130, and military with 106.

These results were very similar to those from 741 passersby surveyed at last August's Thurston

County Fair. For each day of the fair's five day run, education ranked as the highest priority for federal funding, and each day the military ranked as the lowest of the six choices of

Although not a scientific study, these results—and the comments of the participants—do seem to show that the public has a strikingly different set of priorities than the federal budget and politicians assume.

The survey was conducted by the Olympia Fellowship of Reconciliation (FOR), the local affiliate of a 79-year old international pacifist organization. The

... the public has a strikingly different set of priorities than the federal budget and politicians assume.

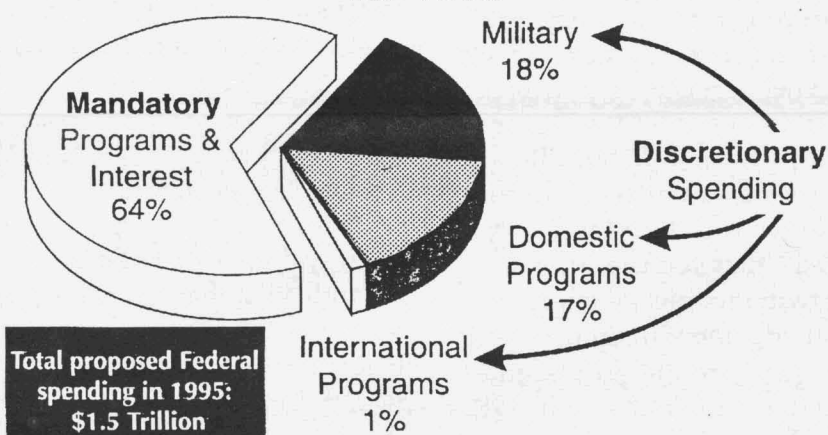
ferred. Environment and health alternated between second and third. The jars for job training & job creation and other items alternated between fourth and fifth.

FOR works on a wide variety of peace and social justice issues. The Olympia chapter of FOR has worked locally since 1976. For information call 491-9093. ♦

Despite lots of talk about declining military spending and suggestions that the military has taken its "fair share" of funding cuts, military spending still consumes a huge chunk of Federal government funds.

Mandatory spending, also known as "Entitlements," includes programs such as Social Security, Medicare, Medicaid, Federal retirement, food assistance, and unemployment compensation. Mandatory spending is largely fixed by law, while Discretionary spending is determined by Congress each year. In spite of its freedom to make changes, congress continues to appropriate an astounding 50% of all Discretionary funds each year for the military.

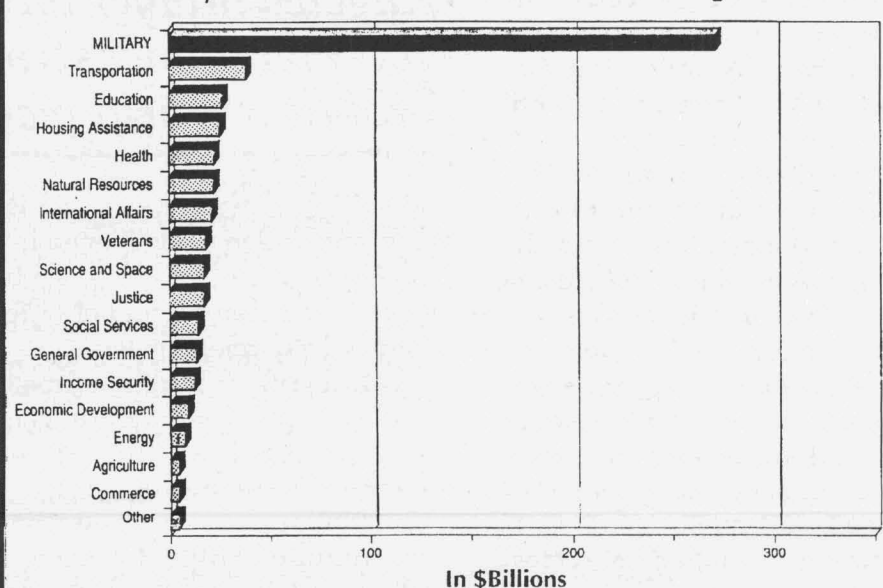
President Clinton's Proposed Federal Spending for 1995



Sources: Office of Management and Budget, CDI. Chart prepared by Center for Defense Information.

Center for Defense Information 1500 Massachusetts Ave., NW Washington DC 20005 (202) 862-0700 Fax (202) 862-0708 Email cdi@igc.apc.org

President's Proposed 1995 Discretionary Spending: Military Takes as Much as All the Rest Put Together



Sources: Office of Management and Budget, CDI. Chart prepared by Center for Defense Information.

Since Congress has put caps on total Discretionary spending, domestic programs now have to compete with the Pentagon for every cent. President Clinton has proposed raising the military budget in 1995 and wants more money than originally planned in the following four years. These funds, and all additional money allocated to the Pentagon in the future, will have to be taken out of domestic spending programs such as education, environmental protection, law enforcement, social services and the other discretionary programs listed.

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— Robert Kennedy



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(Housing, from cover)

linked with the McKinney Act. One of these for the donation of the Federal Building itself (Housing and Human Services), and the other is for an operating budget to subsidize its low-income housing for three years (McKinney Supportive Housing); with the third application going to the state-sponsored Housing Trust Fund grant already referred to.

If you did read the July 7 *Olympian*, you may have wondered why the article never told you *why* the Housing Trust Fund turned down LIHI's grant request. It only reported that LIHI didn't get the \$1.8 million it asked for; receiving instead \$10,000 in pre-development funds (in this case, 'pre-development funds' means money for architects and structural engineers who have inspected the Federal Building, and other related expenses).

So why didn't LIHI receive the full amount? In blunt terms, bad timing. LIHI won't find out whether it has a building to renovate until Housing and Human Services decides that LIHI's Federal Building proposal is sound enough to warrant a deed donation under the McKinney Act. Since the Housing Trust Fund wasn't about to award renovations funds to an organization that doesn't own a building, it awarded the pre-development money and invited LIHI to reapply (deadline: September), after they

In a nutshell:**The LIHI/SCHEME Federal Building proposal**

- Will provide 37 units of low cost, transitional housing for single men and women,
- Residents will be responsible for active participation in the management and maintenance of the building and grounds. Residents will make their own rules, and create their own system of implementation and enforcement,
- Alcohol and drugs will not be allowed on the premises,
- On site referral services to local health care, job search, and retraining services close by,
- Within walking distance of several bus lines and community kitchen programs (Bread & Roses, First Baptist Church),
- Fulfills the City of Olympia's 1994 Comprehensive Housing Affordability Strategy (CHAS), which stipulates that the city "expand the supply of transitional housing...and expand housing options and related services to underserved special needs populations,"
- Two paid resident managers who will not live at the Federal Building itself will provide continuity to the program and ensure that self-management guidelines are adhered to as new residents move in and old residents move on to permanent housing,
- Renovation costs estimated to be approximately \$1.8 million.
- Transitional, affordable housing of this type has been designed to meet the needs of the homeless, rather than politicians or other service providers who have clearly demonstrated their desire to dictate how (poor) people should run their lives. Self-management models are controversial and require community support to succeed, but their effectiveness has been proven in practice in LIHI's other housing projects in Seattle.
- Olympia mayor Bob Jacobs has mounted a vigorous campaign to ensure that the Federal Building project does not see the light of day. He feels that the addition of 37 more poor people downtown would hurt the downtown business community. He is presently gathering and organizing congressional resistance to the Federal Building proposal, and has pledged to do everything in his power to see that transitional housing is kept out of the downtown core.
- Call the Olympia City Council at 753-8450 to voice your opinion about the Federal Building proposal. Come to a SCHEME meeting (held every Sunday afternoon at 2:00 at Bread and Roses, 114 N. Cherry St.) to ask questions and learn more, and to help the homeless help themselves!

have been offered the deed to the Federal Building. Once negotiations are completed and the operating budget is approved by McKinney Supportive Housing, LIHI signs the deed, accepts ownership, and begins getting this project off the ground.

"Local news, local insight"?

I spoke to several friends and acquaintances after the *Olympian's* July 7 article appeared, and all of them came away with the erroneous impression that the Federal Building project was history. I've also heard that many of Olympia's politicians who showed up at the July 11th meeting of the Housing Task Force (HTF) could be heard to be gloating over the Federal Building's premature "demise" to SCHEME's HTF representative Michael Bradley.

All this makes me wonder how many others are thinking that the LIHI/SCHEME Federal Building proposal is over with. Not anywhere in this article is the slightest hint that this homeless-managed, transitional housing project is still quite alive. I am not accusing the *Olympian* of being irresponsible, I'm only suggesting that they underestimate their readership's capacity to hear the whole story; especially when it is, at times, a trifle complex. For a newspaper that trumpets its ability to provide "local insight," this variety of journalistic downsizing is inexcusable. ♦

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(Arrest, from cover)

gesture of mine and appeared to take it personally. She slammed her notebook shut and jumped out of the car. I decided it was time to go back into the club, quickly.

I'm from a big city. The cops there get so much attitude from people much angrier than me, something like this wouldn't faze them. Small town cops are a different story, I guess. Spitting may have been a foolish thing to do, but it was the most eloquent expression of my disgust at that moment. And I never thought it would get me gassed, and jailed.

I entered the club and headed for the far side of the room, visions of Stonewall dancing in my head. I assumed that a couple of cops wouldn't bother, wouldn't dare enter a dance club filled with hundreds of alternative types over the crime of public expectation.

I was wrong. I went on stage looking for a live microphone, thinking that I would tell the crowd about the bogus bust going down outside. The band's lead singer asked what was going on, and I explained that I was afraid that the cops might be after me. He suggested I go backstage and pointed to the dressing room.

I hung out in the dressing room for a couple of minutes until the cops found me. There were two of them, big guys, and they grabbed me one on each arm. They led me out across the dance floor where amid the swirling, oblivious dancers, I fell. One of their flashlights fell on the floor next to my face and I shoved it out of harm's way far across the room.

With their knees in my back and my face on the floor, they applied handcuffs to my right wrist. I could hear my friends asking for their badge numbers and what I was being charged with. When I looked up, I was looking straight into a pepper gas container, which was blasted into my face less than a foot away. The gas went into my left eye and open mouth, and it hurt like hell; worse than anything I've experienced. The rest of the evening seems anticlimactic by comparison.

They cuffed my other wrist and dragged me out to the waiting car. A friend poured water over my face while I moaned and gurgled in an avalanche of erupting phlegm. (Ironically, I spilled a hundred times more snot in their car on the trip to the station as a result of the gassing than the original ill-fated loogey.) I sat in the passenger seat of the squad

car, the pot smokers still sitting in the back, while the officer at the wheel encouraged me to, in the future, agitate for change by working within the system. I engaged her in a half hearted dialogue, but I wasn't feeling particularly eloquent at that point.

I spent an hour or two in a holding cell, mopping my face with cold, wet, towels. They finally let me out with a promise to appear in court at 9 a.m. on July 13. I was charged with disorderly conduct. If the D.A. is willing to negotiate, I'll plead guilty to public expectation. But if they insist on pursuing the original

charges, I'll plead not guilty and ask for a jury trial.

The D.A. offered Jess an attractive plea bargain on July 13, but he decided to plead not guilty regardless. (By the way, Jess would like you to know that there is no "public expectation" misdemeanor on Olympia's books.) He is awaiting a pretrial arraignment, where he will find out if his case will actually go to trial. We'll keep you posted.

P.S. An article in this month's issue of Atlantic Monthly is about how lots of folks are getting heavy sentences (sometimes life imprisonment) for marijuana-related incidents. Aren't we timely? ♦



August 1994

"So I said, 'Now, see there,' in a very patient voice. 'Just because I'm wearing my Super-Dyke sweatshirt, you think I'm a lesbian.' I said, 'I guess if I were wearing a string of pearls, you'd think I was an oyster.'"

Florynce Kennedy

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
"The common argument that crime is caused by poverty is a kind of slander on the poor." H L Mencklen	1 1955- Georgia Board of Education orders all teachers to resign membership to NAACP	2 1924- James Baldwin born	3 1948- Alger Hiss accused a communist by Witter Chambers 1492- Columbus sets sail	4 1944- Anne Frank discovered by Nazis 1964- Civil rights workers bodies found in Mississippi	5 1966- Martin Luther King, Jr. stoned during Chicago march 1945- Bombing of Hiroshima, 7:15 pm	6 1965- LBJ signs Voting Right Act of 1965
7 1890- Elizabeth Gurley Flynn born	8 1883- Emiliano Zapata born 1978- Love Canal declared disaster area	9 1936- Jesse Owens wins 4 Olympic Gold Metals in Berlin 1969- Sharon Tate found murdered	10 1835- White mob w/ hundred yoke of oxen pulled black school into swamp, Canaan, New Hampshire	11 1965- Watts Riot begins 1954- Vietnam wins war against France	12 1858- First police force established in America in the Colony of New Amsterdam	13 1926- Fidel Castro's birth 1831- Nat Turner slave insurrection
14 1912- US Marines begin 21 year military presence in Nicaragua to protect American interests	15 1979- Andrew Young forced to resign as UN ambassador after unauthorized meeting with the PLO	16 1967- Michigan couple returns LBJ's letter of sympathy for their son's war death	17 1892- Mae West born	18 1963- James Meredith graduates from U of Mississippi	19 1936- Seattle P-I Strike	20 1941- Soviets blow up their Dnieper Dam as German troops sweep across the Ukraine
21 1971- George Jackson killed in attempted prison break, he was shot in the back	22 1941- Nazi troops reach the outskirts of Leningrad	23 1906- Cuban president requests US intervention to quell a revolt arising from election disputes	24 1954- Communist Party outlawed in US	25 1925- Brotherhood of Sleeping Car Porters organized	26 1968- Democratic Convention opens in Chicago 1920- 19th Amendment ratified	27 550 BC- Confucius born 1910- Mother Teresa born
28 1963- March on Washington 1955- Emmett Till (14) kidnapped and lynched in Miss.	29 1957- Despite 24 hour, 18 minute speech by Strom Thurmond, 1st Civil Rights Bill since Reconstruction passes	30 1637- Ann Hutchinson banished from Mass. 1976- California 1st state to pass right-to-die law	31 1933- New York grand jury asks flogging for three thugs, wants public whipping post restored	JULY S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31		SEPTEMBER S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31